offices. Some moralists—such as Aristotle in his Nicomachean ethics—who acknowledge the obligation of law, have overlooked this element, but in doing so, they have stopped short of the point to which their principle of law should have conducted them. Morality cannot attain its full organic growth, unless it has godliness as its vital power. The sacrifice of duty lies cold upon the altar till it is kindled by the flames of love to God.

These elements are ever united in true holiness, as the three colours are combined in the white beam. The sunbeam is divided into several rays as it reaches our atmosphere and our earth, and this is for our benefit, inasmuch as it thereby furnishes the infinitely varied hues, and tints, and shades, which do so delight the eye. The pure light of holiness is also separated into parts on our earth, but, alas, it Is by the murky atmosphere of sin ; and as the issue we have those sad perversions and defects found even in the acts of man which are deemed the fairest and best. We have a kindness without godliness, a morality without religion, and a pharisaic piety without morality or love. All these are the effects of sin, which hath shattered and disseverered our moral nature. Most common of all we have a worldly morality which has no respect to God;—why this should be the most frequent form of the disseverance we shall explain in next chapter. But assuredly all the three are combined in one simple affection in the breasts of all pure intelligences. It should be the effort of the soul of man in its regenerating struggles, to endeavour to combine what has thus been separated. This is the grand aim of the atonement provided in the Gospel, to deliver man from the curse of sin, and to set him forth with aid furnished, on the work of regaining that image which had been so marred and defaced.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God/' This would be no

unpleasant or difficult work to those whose hearts were pure and filled with love to God; but how arduous to those who have been alienated from him ? Ah! this rejoining of the dislocated is often felt to be the most difficult of all tasks, by those who are striving after the perfect man. They would find it comparatively easy to do the work—they may have been doing it all along—but how difficult to rise to these pure and spiritual motives

1 It does not consist in taking any new step, it may be, but putting a new